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TIMORESE CULTURE AND INFORMATION CENTRE
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TIMORESE PEOPLE IN AUSTRALIA WOULD LIKE YOU TO KNOW ABOUT WHAT HAS HAPPENED IN TIMOR FOR EIGHT YEARS.

WE ARE VERY WORRIED ABOUT RUMOURS OF A BIG INDONESIAN OFFENSIVE AFTER 17TH AUGUST.

MOST OF THE INFORMATION HERE HAS PREVIOUSLY BEEN CONFIDENTAL.

IF YOU HAVE ANY QUERIES YOU COULD RING:

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Pat Walsh thought you may be interested in a copy of this document. As you would have heard there are 20,000 Indonesian troops "tidying up remnants of Fretilin" in E. Timor right now.

Yours,

Michele Turner.

Please advise material I have on you so you can

THE FOLLOWING ARE EXCERPTS FROM LETTERS AND FROM SUBMISSIONS MADE TO THE SENATE FOREIGN AFFAIRS AND DEFENCE COMMITTEE IN 1982 BY EAST TIMORESE PEOPLE NOW LIVING IN AUSTRALIA. ACCESS TO AND PERMISSION TO QUOTE MATERIAL HAS BEEN GIVEN BY THE INDIVIDUALS/FAMILIES CONCERNED WHO ARE FROM A WIDE CROSS SECTION OF BACKGROUNDS AND GROUPS - INDIGENOUS TIMORESE (MAUBERE); PORTUGUESE AND CHINESE TIMORESE. DETAILS WHICH COULD IDENTIFY PEOPLE HAVE BEEN REMOVED BECAUSE OF CONCERN ABOUT REPRISALS TO RELATIVES STILL IN EAST TIMOR.

AS ONE PERSON SAYS:-

. "You may repeat these words to any important person, so that they can really see what is going on in Timor, but you must not disclose my name, because there are many secret service people from Indonesia, and they are well-organised in Australia."

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1. STAGEMANAGING VISITS

• People were often forced to go to the airport in case foreign visitors arrived (and often they didn't arrive). People had to stand all day in the sun without food or drink. Sometimes this happened 2-3 times per week.

• When a foreigner comes to visit, the Indonesians take the prisoners away because they don't want the visitors to see them. They hide prisoners and tanks and they pretend they are not soldiers - they dress in civilan clothes and use Timorese names. They disguise themselves so the visitors don't know who they are.

• The Indonesians are skilled in outwitting the foreign delegations that come "to see" who are shown only what is intended and not the reality. We do not know for certain who the Indonesians fool, but they have no success with the Timorese even if they were to paint in many colours. The preparation for a foreign arrival is the most comical act that the Timorese know about the Indonesians. Once even the grave markers with the names of the dead killed in the war or by the Timorese resistance forces were removed. While the delegation was in Timor the graves had no names on them, and as soon as they left the inscribed markers were replaced.

Patients with grave diseases or serious war wounds are sent to a mountain behind the Central Hospital in Dili with only the mild cases remaining, even well people pretending to be sick all laying on beds giving the impression that there are not patients in Timor due to the war.

War tanks, armoured cars, and other war material is carefully hidden outside the city in village centres that will not be visited. The population are forced at gunpoint to go and make displays of happiness and giving "hurrahs" agreeing with Indonesian integration. Intermingled with the civil population are hundreds of Indonesian soldiers dressed as Timorese holding Indonesian flags shouting hurrahs for the integration.

• Once an important Portuguese man came to visit East Timor. The Timorese people heard that he was coming and went to the airport to see him. We thought Portugal still cared about East Timor and that he was coming to negotiate for us with the Indonesians, we were very happy. When he arrived the Indonesians would not let us see him. They all stood in front of us and would not let us through. When we could not get through, we began to cry we were all so depressed. After that many people gave up hope.

• One document I saw specified which battalion was to take responsibility for each area when the Ambassadors and journalists came to Timor in 1978. It also said that army members would dress up in plain clothes - this was to keep the Timorese under watch and to make up numbers to welcome the delegation and yell out "Viva Indonesia"

The Indonesians had appointed a Timorese to be head of each small area, and be accountable and responsible for anything that was said. I saw a paper to those heads on what to teach people. It included how to speak to Indonesians, they must call Indonesians "Bapak" (Mister, almost Sir). Also, men cannot wear loincloth wrap in front of Indonesian superiors, but must wear shirt and trousers. If a person does something wrong, this paper told the heads they must write it out and give it to the Indonesians.

• In 1976 a big group of foreigners came to East Timor (including some blacks). Prior to their arrival all tanks and military equipment were hidden away. People were forced to come to welcome the visitors - to line the route taken by the visiting group. People were told that those not in attendance would be "in trouble". Everyone went because they were so scared.

• In January, 1979, an Australian Immigration team arrived in Dili. A sergeant from security arrived at our house to take my grandmother to the first aid station for a health check. I tried to go with her because I knew that I had been approved to go to Australia as well. However the sergeant prevented me from going and so I did not get a chance to see the Immigration team.

2. SCHOOLS.

• Students no longer speak in Portuguese. Everything is in Bahasa, except in high-school they study English as a second language. Once you enter the schoolground, it is prohibited to speak Portuguese. If you do, the teacher punishes you - twists your ear, or you have to do push-ups and exercises, or go stand in the corner. The teacher asks for the translation, and nobody will tell them what was said, (sometimes they are talking about the teacher), and then the teacher labels them communists.

At school now, there is much physical education, less academic work, and much learning of songs: the Indonesian anthem, the Pancasila set to music which you must memorise, school songs, songs patriotic to Indonesia. They also learn folklore, all Indonesian, no Timorese.

• There are no more mission schools, the government has taken them all over, or closed others, for example they made Soibada into an Army Headquarters and use its soccer field for landing helicopters. There are probably more students at school in Dili than before. This is because people left the mountains, surrendered and have gone to Dili.

• When you arrived at 7.30, the school sang "Garuda Pancasila". It says in the Pancasila that people should follow orders and respect the flag. The students had their own version of the song. In Timor if you only eat corn, you're low, because civilised people eat rice. The Indonesians tell us that under the Portuguese we ate corn, and they came so we could eat rice. So, our version of the Pancasila has things like "Pancasila, go and eat corn" (that means: get lost, you're rubbish). "At the end, Suharto's still the boss."

• Pramuka is in with school. Saturdays are usually sport, but if a VIP is coming to the country, they do marching for a week before, practising every afternoon after school and on Saturday. When a delegation comes, it's not their usual teacher who leads them in marching, but army members, who also train them in marching for the week before. When the delegation comes, all the students are lined up in rows singing "Garuda Pancasila". The front three rows sing it properly, and the rows behind them sing their own version. I wasn't in Pramuka. I just observed. At this time it was voluntary. Usually, it was high school students who joined, nice uniform - but when the delegation comes, they are told to scream out "I want integration."

• Some teachers treated the students badly, like saying in the classroom that we are dirty and smell badly. If students don't understand what they are being taught, they are hit. I was not hit. They don't hit the oldest students. At my younger brother's school they were caned. My brother and sisters all left school because they were being hit by teachers - on the head with a ghoe, or whatever the teachers have in their hands.

• We have Pramuka every afternoon Monday to Friday, and all day Saturday. We must stand at attention in the sun, put the flag up and down, and some just faint. On Saturdays there is very long marching, 10 km, and sports. Saturdays go from 8 am till 4 in the afternoon.

• If you miss a day at school, they will accept a note from your parents. If you miss Pramuka, they come to your house to see if you're really sick.

• In our subjects, we learned nothing about East Timor, only abou Indonesia . When we looked at a map of Indonesia, East Timor was included in it, and described as the 27th Province. We were scared to talk to our teachers. If they said, "do that", we did it If we had said we didn't want the Indonesians we would have been killed for sure. In my school there were 4 teachers, all Army. They taught both school and Pramuka.

• The teachers found that a student in my class who was 15, his father was a Fretilin leader in the mountains, so that student got treated harder. Finally, one day he stood up and said, "Why treat me like this? Aren't Fretilin people too? If you want my father, why don't you go after him in the mountains. I am just a child." The teacher complained to the police. They took the boy and he stayed there for 4 days. He never came back to school. Later, about June 1977, when there was fighting in the mountains, they took the boy as a helper to carry gear on his back. I never heard of him since.

3. PROPAGANDA and PERSUASION.

• The head of each family must go to a meeting with the military. The Indonesians tell them they are doing a good job, and that a country has many sons - if a few have gone wrong, that shouldn't stop us. Our army, like a family, sometimes has one or two who do bad things, but that doesn't mean the whole family is bad. But I think if I had bad sons I would not let them go on and on, and why in so many years have you not tried to stop them?

• In August, 1979, I was approached by my superiors and given the option of becoming an Indonesian citizen and being able to continue with my job, or refusing and losing my job. I did not want to become an Indonesian citizen and so I lost my job. Many other people lost their jobs as well.

• In prison every morning at 7 am for 1 or 1½ hours they try to brainwash. A captain comes out to everyone gathered in a big room and repeats the Pancasila, says they should give up their old ways, says Fretilin is communist and no good for you to follow, and says that we will treat you much better than Portugal ever did or Fretilin would. The same old things were repeated over and over, but we didn't even listen to him. Before the captain talks, we know what he's going to say. We knew the Portuguese, and we knew what was good and bad about them from living with them, and similiarly we had a practical knowledge of the Indonesians! So we'd stand there, and it would go in one ear and out the other. Their efforts at

brainwashing did them more harm than good as no-one listened. If they really wanted people to follow them then all they'd have to do is treat them well. What they do just makes the people turn away from them.

• Pamphlets were dropped by air with words of courage and love throughout the Island calling on the people to surrender. Once they have surrended to the "Bapaks" (army) many literate men were killed and pretty women raped.

• The Indonesian Colonel advised me to cross my name off the list of people who want to go to Australia or Portugal. I said, "My desire to go to Australia is because my wife and children are already there. I would like to see and talk with them, see whether they want to stay there or return here. Here, I am alone. My objective is not politics but only to see my family."

I then repeated to them what they wanted to hear: "You came her to save us, and I and all Timorese people are grateful." I did not say: you came here to kill us The Colonel then said, "See, I am your friend. I just advise you. People who don't want to be Indonesian citizens voluntarily will be subjected to hard manual work. They will be sent to build roads in the country. They will be considered strangers. They will have no freedom." I was thinking to myself: what will happen to those people?

• They offered me a proposition. They would give me a house and everything to forget about my family in Australia, marry an Indonesian and become an Indonesian citizen and stay. — This offer was made to 12 to 13 people, all refused.

• I remember once in 1977. The Indonesian commander told everyo that about 80% of the land had been invaded and most of the Timorese people had surrended, there were only a very few left in the bush. These were lies. At that time still 75% of the people were in the bush and they still had the ability to control themselves so the Indonesians weren't able to go there. Later on the Indonesians used planes and bombs. If they see any people down there, they just drop bombs on them. So in 1978, people started coming out of the bush. This went on until 1980. After so many gave up, the commander came out to talk to everybody. He told us many thousands of people were giving up by themselves. This important man had no shame. He told us one thing, and then he told us another. It is ridiculous.

• The Pancasila proscribes that everyone have a monotheistic religion. Animists are accused of not believing in God and therefore being communist. The choices are Islam, Catholicism, and Protestantism. No one refuses to convert. If the officer talking about it with you was Muslim, you become Muslim: if a Catholic, you become Catholic. Usually Javanese officers are Muslim and West Timorese ones are Catholic.

• In Pancasila lessons we are told it's good, it's true. The theory is good, but they do not practice it themselves. We Timorese used to say to ourselves that the Indonesians' principles were in fact:

- ask for something
- if you don't want to give it to me, can you lend me i
- if you don't want to lend it to me, I will take it
- everything belongs to the Indonesians.

The Indonesian high officials who visit Timor have as their principles : Listen to me : listen to me : shut-up : bribe me.

4. DEFERENCE: GRAFT: CONFISCATION: CENSORSHIP.

• Now, if you are walking in the street and see an Indonesian army member or public servant, you must stop, put your hands by your side and bow. If you have a high position, they may bow in return, but may just give a slight nod. When talking to an Indonesian, you cannot put hands on hips - as the Timorese do with each other - but must fold your hands across your chest, or in another respectful position. If you don't, they will slap you across the face. There is not a Timorese who has not been slapped across the face.

• In any government building, employees and visitors on business are prohibited to speak Portuguese. If you don't speak Bahasa, they refuse to serve you. Many older people don't know how to speak Bahasa so take an envelope with money in it and give it to the clerk, who are Indonesians, and then they'll process their papers - birthcertificate, passes if you want to travel within Timor.

• It is known by all Timorese people that they shouldn't write letters saying what life is like there. They should say in letters that things are good. All the letters are read. If you write a letter and say everything is fine you will get a reply from your relatives in a few months. If you say everything is not okay then you will never get an answer.

• From 1976, my children and kinsmen constantly write asking for money, they say nothing else. But other Timorese write secretly, that they are suffering very badly, they are in extreme difficulties, they are hungry, and cannot find food. Because of this, the Timorese of Sydney and Melbourne, year by year gather together money, to send to the nuns of Timor for our relatives.

• After the invasion in Dili soldiers began to steal. They took all the bikes and cars from private citizens. They ordered people not to lock their houses at night and to let the soldiers come and go freely. Our house was investigated many times. We couldn't stop them from taking anything they wanted otherwise we would have been killed. They would go through our things and what they couldn't carry themselves they would order us to carry to their quarters. If we didn't obey we would be killed. When the first lot of soldiers had gone then another lot would come and do the same thing. If you don't help the Indonesian soldiers to carry their things they force you to pay money. If you resist them they will hit you or destroy your car or they get another group of soldiers to come to your place. You never get the things back. These things happen a lot and we couldn't believe that people would be so uncivilised.

• In Dili the Indonesian soldiers would visit your home often, sometimes every week, sometimes not for a month. If your chairs, tables etc. are good then you have to pay a tax for each item. If they saw things they liked in your house they would just take it. Even if you protested they would just take it. All the good houses have been taken by the Indonesians for the military to use, and the storerooms have become secret jails.

• They will not give the houses back to people. Every good thing they have taken for themselves. They have written new papers for the houses saying they are theirs. All the street names have been changed into Indonesian ones.

• Typewriters and cameras were very much sought after. They would search private houses and if they found any of these articles they would seize them without second thoughts. Everything of value that came within their sight was plundered; when there was no where left for direct robbery, the Indonesians, who are expert at indirect robbery, used the excuse of the Fretilin name which they still use to this day, to plunder any valuables the Timorese own. They make arbitary arrests, where the prisoners undergo all sorts of torture to confess about the things they have not done or know about, they are always accused of being Fretilin or of helping Fretilin, but if any prisoner give the Indonesians money, jewels or any other valuable article he is set free. The system of robbery is identical throughout the whole of Timor.

• The soldiers checked our homes and shops, often looking for guns or to see if we were Fretelin and then they took what ever they wanted. This happened at least once a month until our family left East Timor (1981).

• You cannot hold the hand of your wife when crossing the street. In June 1976, in Dili, in the street of Acadiro-hum, a friend had his arm around his wife and two soldiers with berets on slapped his face. He said, "Why did you hit me?" They replied, "Are you a communist? You are giving bad example to people." Perhaps it is a part of Islam. People are encouraged to get involved in Islam. It is implied they'll get some rice and money.

• They collected all Chinese people in one big building. They were going to rape the women. To stop this everyone collected watches, radios, cameras, and gave them to the Indonesians to stop the insult.

• The Indonesians wanted Timorese boys to fight Fretilin. You had to pay about 30,000 rupiah ($40 approx.) to not fight.

• There are very few Timorese in Dili. They are mostly people from Kupang, Atambua, Jakarta, Flores. The Timorese have no rights, they have to give up their seats on public transport. Everyone feels very depressed. Indonesians are taking over the life. Many people I used to see before are just not there now.

• I become increasingly disillusioned with the Indonesian occupation of Timor. I was not happy with the way the Indonesians behaved, for the way they treated the ordinary people. For example, whenever there was danger they made the Timorese march in front to protect them. They used to beat the simple people who were innocent. When the Indonesians first came to Timor I did not think that they would treat the people so badly. During many of our operations we received instructions that we were not to take any prisoners. The Indonesians also seemed to have very low morals. They used to steal things from the poor people and in many towns Timorese women and even young girls were forced to take part in prostitution rackets.

5. TRADE AND THE ECONOMY

• The whole of the economy is in the hands of the Indonesians if they discover any Timorese selling coffee, they beat them horribly and cast them into prison.

• The Dili-Ermera road is only being upgraded to facilitate the coffee industry. Ermera is the centre of the coffee growing districts of East Timor.

• After the invasion, business with the Indonesians was impossible, they controlled the prices at all times and there was no room for negotiation outside the Indonesian businessmen who were sent by the army.

• On the 10th March 1979 friends of mine with their two children had collected from their plantation about 300 Kg. of coffee when a soldier named ..... belonging to a company of the 315th Battalion, met ..... and asked him to sell his coffee to him offering a price even lower than the ridiculous price given by the society P.K.Denok. .....strongly refused the offer, so the soldier insisted by threatening but ....., did not give a step. The soldier took up his gun and shot him dead right in front of his wife, then the soldier put the coffee in his car and drove away. The wife presented her case to the Company Commander, named ....., to which the soldier belonged. He answered that nothing could be done as he had been informed that she and her husband were Fretilin and that they therefore had no rights. When she tried to speak further the Commander sent her to the street by slapping her face.

• In Los Palos at a Portuguese veterinary station where there were hundreds of cattle destined for breeding and distribution amon the indigenous population for the "herd improvement program". The Indonesian Army kept all these cattle for their own consumption. Later, they gathered together all the remaining stolen cattle that were left in other parts of the island at the veterinary station in Los Palos, making big herds to use as propaganda for the world, through foreign delegations who visited Timor by invitation from the Indonesians, so that they could see the cattle which the Indonesian Government had supplied for the veterinary development.

6. THE AID DEBACLE.

• Where I lived in Dili was near the Indonesian military quarter and I saw the military taking boxes with red crosses on them into their quarters. The food and the medicine that was sent to East Timor was sold to the people by the Indonesians. It was written on each box where it came from. When things arrived the Indonesian commanders went through it and chose what was best for themselves and let the rest be sold to the Timorese. The people who had no money didn't get anything. We believed in the Red Cross and what they were trying to do to help. The Indonesians told Red Cross staff that East Timor didn't need help anymore.

• The Red Cross food was sold to the people. The medical instruments were taken to Indonesia. The Indonesians don't care whether the patients live or die.

• When food aid was sent to Manitutu, the sergeant gave it out the 1st and 2nd time, but the 3rd time you must pay. I've seen people in Manitutu who died of hunger.

• While travelling through Timor I saw aid from many countries sold to the poor people. Corn and special biscuits from Australia. Powdered milk products from New Zealand and rice from Indonesia. I know this because the name of the country was stamped on the side of the sacks.

• The Indonesian Red Cross gave first aid; it would distribute clothes, food (200-300 grams a person) to those who had given up. After that they had to depend on their relatives. The Red Cross was not well organised and it distributed only small amounts of food free. The rest was sold quite openly in the store.

• I can still remember the Indonesian commander telling everyone that those countries who gave the food and medicine gave more than East Timor needed and that they were very wasteful. But that's not true.

• Aid was given by Red Cross to individual Timorese. Tools shovels, hammers, saws etc - were distributed by Red Cross officials in person. The officials left satisfied that the aid had reached the people. Next morning KOREMEIL sent Hansip to call in all the people who had received tools and forced them to hand the tools over to KOREMEIL. The people were told that they had no use for the tools as they didn't have houses or farms and that they could come and get them whenever they needed them. KOREMEIL took the tools to Dili and sold them to Chinese merchants.

• Corrugated iron was sent to Manatutu to build houses. The local KOREMEIL official had some houses built but took the rest of the materials to Dili and sold them.

The same thing happens with food in fact, probably to a greater degree.

These things are typical. They are not exceptional or isolated. The corruption is not secret: it is quite open.

• The reason that people are not getting food and medical care is that it goes through the Indonesians and there is a lot of corruption. If help is to be effective it must be given directly to the people and not to the Indonesians.

7. ATROCITIES/MASSACRES.

• Lately (end 1981) many civilians, both adult and children, returned to Dili after their time on forced patrols. Many are suffering from sickness and severe wounds. They should have been admitted to hospital, but there is no longer any place for them there. One group of unfortunate people returned from the hills around Lacluta, a place where Indonesian armed forces have again been carrying out mass murders. They reported many different atrocities, apart from what [illegible] done on 2nd September. Apparently many of those on the forced patrol were so shocked they ran away in a state of confusion and insanity at the sight of what the military were doing to pregnant women and children. Pregnant women were stabbed and cut open in the presence of everyone and young children were dashed against rocks, said these witnesses.

• The soldiers willfully kill the people, and rape the women, the old, the widows, the immature, and the teenagers, who are aged from 15 upwards, sometimes even those who are only 9 or 10 years old. In the near future they will have killed forever the Timorese people. Then, everyone in the world must say emphatically, "The Indonesians are immoral and repugnant to be like this". Henceforth, how can all the world be so silent? Only God understand this.

• In MAUBARA in 1980 a man and a woman were killed by the Indonesians. They were suspected of supporting Fretelin. Only hea were taken to the hospital so photographs could be taken to show to the population as a warning against any type of agitation.

• In one of Mount Matebian's ridges 964 people were killed including women and children, especially those from Lospalos who were there as refugees.

• The Indonesians killed Nicolau Lobato, after that they arrested his mother named Felismina, and they imprisoned her, where they beat her, causing extreme suffering to her. In the end they killed her and all her children at Laclubar.

• In the village Maubara they killed and raped many people. All the fit men between the age of fourteen and sixty years old were rounded up. The Indonesians told their families they were taking them away to work but they killed them all. In the night they started to rape the women, aged between 13 and 50 years.

• In 1977 Joao de Andrade Sarmento, came out of the forest and surrendered to the Indonesians. At first, they made him work as a nurse, but he did not live like this for very long. One day, the Company Commander wanted to have sex with his wife, and grown-up daughter, but Joao de Andrade objected to this happening. The Indonesians began to say that he told things about the soldiers to the people in the forest. Then they seized him again, and beat him with extreme malice, then in the end, they killed him on the 31st May 1979.

Like Joao de Andrade, many people are in the same situation. When the Indonesians want anyone's wife or pretty daughter, no one can object. These people (Indonesians) must win, if the fathers, mothers, or any relatives say anything, they kill them. There is no justice.

• Many women are raped by the Indonesian soldiers, but for Chinese or Timorese women, it is a dishonour that could never be erased. It would always be a mark against that particular woman.

• One young girl was arrested for one night. She didn't want to lose face so she didn't dare to say anything. Many many things like this have happened.

• In 1977 (not sure of date) a soldier entered and started to search. He put his hands on my 12 year old daughter - he wanted to rape her - my daughter screamed and cried and I intervened. Later the soldier demanded that I apologise to him because my daughter was so rude; I must do this for the safety of my family, but I felt angry and demoralised inside.

My eldest daughters I sent to stay with the Catholic priest, where they would be safe. Some soldiers went to the priest and wanted to take my daughters to a party. They tried to force the priest who said that they could chop off his head before he would allo them to take the girls.

• Also, at night the soldiers force the women to sleep with them. Many single girls are forced to become mistresses of the Indonesian soldiers. To avoid this they marry as soon as possible and to anyone Timorese who is willing. If you have a marriage in a church you are lucky, otherwise you are forced to go with the Indonesian soldiers. There are many children from this that nobody wants.

• Early in 1980 Alexandre di Silva died of hunger in the bush. After that his daughter was raped and his sister was forced to live with one of the Indonesians.

• In Maubara many chinese were killed, this was in 1976. The Indonesian soldiers asked for money, which the families did not have. The soldiers then separated the men and women and took the watches and jewellery from the men. The men were then lined up facing the sea. They were then shot in the back. My cousin was one man killed.

• In 1979, the Indonesians arrested Maria Goreti. Someone captured by the Indonesians said that Maria Goreti supplied information to those who were still in the forest. Before this happened, the Indonesians frequently followed this young lady. They wanted to rape her, but Bishop De Jose protected her completely. The Indonesians arrested her and beat her, and burnt her with electricity, to make her suffer cruelly. Afterwards they carried her to Baucau, passing through to a place called Kelikai. There an important Campaign official raped her, and finally this official drew out a pistol and shot Maria Goreti dead.

• In 1979 Sebastiao Sarmento surrended to the Indonesians in Bobonaro. They beat him, causing him extreme suffering, then they took out his two eyes, and lastly they tied his hands and feet together, placing him in a helicopter, where he was hurled still alive, from up above, to be killed in this manner.

• When the Indonesians first invaded Dili they killed, robbed and raped a lot of people. In areas were Indonesian paratroopers had been killed all the people were rounded up and killed, no questi asked. 75-80 people had taken refuge in one of the charitable organisation's (Assistencia Social) building. An Indonesian soldie was killed in the area and so the Indonesians shot the people taking refuge there. I heard this from two of the people in the building. They escaped death by lying down with those already shot and pretending they were dead until the soldiers left. We saw with our own eyes, the Indonesians take away about thirty people who were our neighbours. We have not seen them again. Another incident occurred where about twenty people were at Praua Kampung Arabia beach. An eye witness told me that they were all killed. In Bebona another twenty people were killed. At Dili dock Pontecais about forty people were killed. An Australian reporter was amongst this group. Six people were witnesses to this. One of them actually took the bodies and threw them in the sea. One of the witnesses said the Australian reporter was tied by the hands and turned towards the sea. He tried to talk with the Indonesian soldiers. They wouldn't listen at all.

• When a dead Indonesian parachutist was found the men in the houses near where the body was found were arrested, taken away and shot. Some of my friends who lived only a short distance away from my house were arrested and we never saw them again. I heard later from their families that they have been shot.

• In 1981 a young boy we knew was used by Indonesians to act as a "front", that is, to walk in front of the column of Indonesian soldiers searching in the mountains. He was bitten on the leg by a snake and sent back to the main village to recooperate. After two days without any medical treatment, the physical condition of the boy deteriorated. He was taken out into the jungle and shot by the Indonesian soldiers.

• Because of all the Indonesian atrocities, many Timorese have fled back to the bush, they say it is better to die with a gun in the hand. If the Timorese population wanted Indonesia, then they would not want anymore war, but no, for years the fighting continues.

8. TORTURE; DISAPPEARANCES; PRISON AND DETENTION WITHOUT TRIAL.

• Balide is the largest prison. There is another prison of the secret police that people are very frightened of. That is in SANTAIHOO - it was one of the largest shops in Dili, now H.Q. of the secret police. When delegations come to Timor people are removed from both these prisons. I don't know where they take them. The airplanes fly off somewhere. They hide tanks in the bush behind trees and so on. Many army members dess in civilian clothes. When the delegation leaves, the prisoners are returned.

• Of our children who remained in Timor, one died in the revolution, another fled to the forest when the Indonesians came to Timor. In 1977, the Indonesian soldiers captured and imprisoned him in Dili, where they beat him, and burnt him with electricity, making him suffer terrible pain. They locked him up at night, only allowing him to use the toilet during the day. He lived like this until 1979, when people wrote to me saying that the Indonesians took him to some unknown place. Since then, I have not been able to find the whereabouts of my son.

• One day when my friend had a day off work he was walking along a street when he was arrested, blindfolded and then tortured by the security police. His hands were tied behind his back and they pulled off his toenails.

• I have a photo of a "Red Beret" prison in Dili if you go there , things are 99.9% hopeless. People who go there can be sure they will be killed without trial. It is not far from Dare seminary. In this photo, you can see Balide mountain in the distant background. Those who went there were those caught in the mountains fighting against Indonesian troops, especially bush commanders. They are tortured for information with cigarettes to the cheeks, breasts, ears, genitali, and with electric shocks. Then they are killed.

• Just outside Dili is a lagoon called TACI TOLO. I believe that many people have been buried in the lagoon after being shot by the Indonesian forces. Usually the people are arrested at night, taken to the lagoon and shot. A rock is then tied to the body and it is pushed off a boat into the lagoon. I have strong suspicions that two of my friends disappeared in this way. They were arrested at night and were never heard of again. I know that they are not alive.

• An old man of 60 was beaten and received electric shocks and had to go to hospital, where he died. Some Chinese-Timorese have been tortured, but the Timorese have had much worse things done to them. I myself was imprisoned for two weeks, and received cigarette burns to the face and electric shocks.

• There is a jail in BALIDE where they have about 700 prisoners. Some of them are Fretilin, many didn't fight but their feelings were for Fretilin. Others are accused of something that's not really true, and if they don't have money they go to jail. I have been told that sometimes they take 2 or 3 out at night and kill them, the ones who inside themselves seem to resist. Others in the prison lived in Dili, didn't like how the Indonesians were treating the people, ran to the mountains to join the fighters, but are caught

on the way and brought back. Others, fearing people would tell the Indonesians they are Fretilin sympathisers, run to the mountains and are caught. In the prison, every day they call out some to hit them in front of everyone. There are tortures for some. They pull the hairs out of your body one by one. Women in the prison get electric shocks on the breast and all over the body.

• One of my friends was tortured with electric shock and burning in December 1980. After the shock treatment his lips were burnt and broken as they had attached the wire to his lips. His body had also been extensively burnt with cigarettes. The torture took place in a private house now used by Indonesian intelligence. He was tortured because he was suspected of passing information to the Fretilin forces.

• The Indonesian soldiers killed my son near Dili, at a place named Tasi Tolu, together with many many young men. Thus in that year the Indonesians killed all the people they had captured in the forest.

• Some people confessed to things simply because they were being tortured.

• A few lucky people who have been released say there are about 500 people in the biggest Dili prison. As well there are people in a secret prison. From morning till night they question the prisoners, including the women. They use the electrical wire to touch the women's genitals and they pull out their pubic hair. Each night they take out a few prisoners and kill them. Others they suffocate and throw the bodies into the sea or the bush. A lot of people who surrendered still get killed . These matters are known not only by me. You can ask all the Timorese people.

• Life has been disastrous for those who have surrendered under the various amnesties. There are few opportunities for them, they are not allowed to work.

• Two of my school friends, who were members of Fretilin, surrendered to the Indonesian forces in AILEU between April and June, 1980. For some time they stayed in Aileu under Indonesian supervision. One day I heard that they were under arrest and so I visited them. When I returned a week later the Indonesian army guard told me that my friends had gone to have a bath. This expression means that someone has been killed after undergoing torture. Later when I spoke to one friend's wife she confirmed that he had been executed although she did not know why.

• In Comoro (Dili) in 1978 some families that did surrender the husbands were killed and the wives were taken by the soldiers to be used as their needs. Before the soldiers returned to Java those women were shot.

• In 1980 the Indonesian Army offered an Amnesty to all Fretelin soldiers and sympathisers. In that year many people surrendered, they were mainly Timorese people who were hungry and desperate. There were many educated Timorese, those who could read or write and who were proud to be Timorese. All of them were murdered by the Indonesians, shot in the back.

In 1981 not many surrendered, only the most desperate - they too were killed, sometimes not at once.

• A young boy who was a bearer for the Indonesians says that he had seen many men probably Fretelin or Fretelin sympathisers surrender, "wave a white flag" when he was on manoeuvres. They were taken by the soldiers into the "bush" and never seen again. The general belief was that these people were shot by the Indonesian soldiers.

• Some Indonesians interrogated me in May 1976 and asked me questions about who was against the Indonesians. They wanted the names of people but I did not know so they started to punish me. They gave me electric shocks. For two weeks they did this. For five months after this I had to go to the Indonesians and present myself every day so they could see I was still around. That meant I could not work or do anything. I was scared to go out in the streets. I stayed home all that time.

In 1978 another department, the secret police, called me in again. They just asked me for money, for 500,000 rupiah and they said if I gave them that they would not cause me any trouble. I thought that as I had done nothing wrong there was no reason I should give them so much money. Because I would not give the money they called in another important man. He started to interrogate me. They started asking about this and that in my past and picking up little things to give me problems. Then they started to punish me. They kicked me and slapped me for two days. I could not take it anymore so I asked them to let me go out so that I could ask my friends and relatives for money to give them. So they let me go and after three days I went back and took 200,000 rupiah. This was the first payment I had to give them.

One important man I knew told the Indonesians that if they did this people wouldn't like them and they should stop it because I had not done anything wrong. So the Indonesians agreed and said not to bother paying the other 300,000 rupiah, but behind his back they told another police team. These asked me what the secret police did to me and how much money they wanted and all sorts of questions like this.

The tour of duty of the first group of secret police was up so they went back to Indonesia and a new group of secret police came. They started to go through the same routine. They asked questions and for money. I also gave money to them. They did not do this only to me, they did it to many others. My wife was put through the same routine. It happened again and again, every time they had new police. Finally I asked friends here and there for money so that we could get out once and for all. I left Timor. I fixed up the money I needed and ran.

9. MOVEMENT ABOUT - GETTING OUT.

• There is no free movement inside Timor. The people who wish to travel from one place to another must have a "surat jalan" permit issued by the civilian and military authorities which has to be approved by Military Secret Police.

• Timorese are not allowed to leave Timor. If you want to leave some other member of your family must sign a piece of paper saying that if this man doesn't return the person who signed the paper must go to jail.

• You have to get exit permits to pass through Kupang and Bali before you go to Jakarta. But sometimes the papers given to you in Dili are false , and so before you get to Bali a telegram has gone out to bring you back to Dili. In Bali, there were 30 or 40 Timorese who had to give over any jewellry or gold, and then were sent back to East Timor with nothing - and they still say you are free to leave East Timor if you wish.

• In 1981, I left Timor to go to Jakarta with the intention of joining my relatives here in Australia. It took me many months to pass through the corrupted Indonesian establishment in Jakarta. The ins and outs of this embroilment would madden a saint. It cost my family in Australia and I, even though my fare had been paid by the generosity of the Australian Government, more than ten thousand Australian dollars. The people who supported such expenses, which were impossible for a poor man like myself, were my brother-in-law, and other relatives. Today I am so deep in debt that I appear to work almost completely to pay off my brother laws' debt.

• The journey to Australia via Jakarta took seven months and cost rR4,500,000, that is about $A6,400, for travel and bribes alone. I have no record of what it cost us to live in Jakarta for seven months, without jobs or social welfare.

• To leave Dili I had to pay R500,000 to the pilot of a Safari. I also had to pay R300,000 to Indonesian security. I flew to Kupang where I stayed overnight. The next day I flew to Bali and had to wait for about 4½ hours for a flight to Surabaya. This flight cost me about R,150,000 and was by regular Garuda fligh I arrived in Jakarta and immediately tried to leave for Sydney. This was impossible. On three separate occasions I went to Indone Immigration to get an exit permit. Each time they refused because I was a Timorese. Finally an Indonesian sergeant talked to a man and then he told me that if I paid Aus.$4,000 I could get out of Jakarta. I did not buy an exit permit, but instead it was arrange that after I had paid the money I would simply walk through the air control and board a flight to Sinapore. I did this and arrived i Australia more than six months after I had left Timor. During thi time I did not have a job and had to rely on my father to send me money to live on.

• I was much relieved to arrive safely in Australia as I believe is the policy of the Indonesian authorities not to allow ethnic Timorese to leave East Timor. They think we know too much.

10. BOMBING / CONSEQUENCES OF MILITARY OPERATIONS.

• In the early years of the war, the Indonesians only controlled the towns and some roads. Throughout the period 1976-79 Indonesians were trying to gain control of the rest of East Timor. There was a lot of fighting. During this period bombing took place with planes with propellors (I can identify these as Bronco OV-10's from photographs). Even with massive numbers of troops the Indonesians couldn't make much headway.

There were around 4 Broncos operating from Dili. Raids were conducted each day in the early morning. The loading of the planes with bombs took place at the airport in view of anyone who was there. The airport was well protected and so was never attacked by FRETILIN. Often the bombing sites could be seen from Dili. There was another base at Bacau which did come under attack from FRETILIN.

In 1980 Indonesians began to use jets operating from Kupang. Their flights usually came along the north coast of East Timor, over Dili, on their way to bombing sites in the Eastern part of the territory. There were 4-5 planes on each raid. On one occasion in early 1980 these jets gave a display flight over Dili after returning from a raid. They landed in Dili while I was the airport. I saw the pilots as they got out of the planes. They took off their helmets as they descended from their planes and I could clearly see that they were caucasians (with blond hair).

• When the Indonesians fight they use the population for a 'front'. The Indonesians would send women and children into the hills ahead of them calling out to people to come out of the mountains.

• I was in the mountains for three and a half years, most of this time was spent moving around. In the early days before the Indonesians began bombing, the Fretilin people would organise schools and first aid stations and distribute what food they had among the people. There were about 40,000 people hiding in this area.

We lived on tapioca, berries and roots and anything else we could find. In the years '76, '77 and '78 we were continually on the move. The longest we ever stayed in one place was for fifteen days.

At night when it was dark we would stop in a village to eat and sleep. It was necessary to leave the villages in the daytime to hide from the aeroplanes that would drop bombs. The land would shake because of bombs dropping, there was noise all the time and the bombs would make huge holes in the ground.

So in the mornings at first light we would move back into the hills leaving behind the old and the sick who could run no more. Pregnant women also kept running, only stopping to give birth, and then they would continue to run. Sometimes even during the night we would be woken up and have to move back into the bush.

It was the bombs that weakened the resistance, they dropped every day. 1978 was the worst year. Aeroplanes flew from 8 am till midday and then again in the afternoon. Firstly an aeroplane came to check, if they saw any smoke a couple of minutes later the bombers would come and drop bombs wiping out whole villages. We couldn't go back to a village once it had been bombed because there was no more shelter.

• The people who surrendered were the ones who had had enough, the ones with children. There was nothing left to eat in the mountains.

• Indonesian bombers were used from the time of the initial invasion in 1975 right through to the time I left in 1981. There were four, I think, based at Comoro in Dili; others were based in Kupang and Baucau. They flew bombing sorties every day.

• I think the major turning point in the war occurred around 1979/80 when jets were introduced and a large number of fresh troops (around 10 battalians) arrived in East Timor. The troops landed in Dili and went straight to Aileu and Maubisse. They were used in a big Eastward push from Aileu, Maubisse and Same.

• When they realised that the resistance was too strong and causing casualties to their army, (helicopters carrying corpses to Dili daily) they recuited all the former Portuguese soldiers who know the area and the tactics of guerilla and counter guerilla applied as in Africa by the Portuguese army and they formed 2 battalions (744 and 745) to kill their own brothers throughout the country. President Niclau Lobato was killed by this operation. The weapons used are from the civilised countries who are defenders of the Human Rights, especially U.S. America.

11. STARVATION.

• In January 1980 I saw the centre of the village of Romexio which was totally destroyed and many people were left dazed on the side of the road. They were only skin and bones. We took about thirty of the worst cases back to Dili with us. On the way back a woman of about 40 years and 3 young children died. The people were starving because the Indonesians had destroyed the crops when they invaded the town some months before.

• Many people died of starvation in the Bobonaro region after they came dowm from the mountains. They were forced to leave their traditional land by Indonesian bombing and by "cleaning out operations" by Indonesian troops. They had no choice but to come to the towns controlled by the Indonesians.

Some of the Timorese forced off their land had one or two gold coins which (as is common practice in Timor) they had obtained and clung to in previous years. This allowed some of them to buy some food initially.

Males who came down from the mountains had to report to KOREM or KOREMEIL. They were interrogated and if found guilty of having FRETILIN connections they were killed. Women and children often starved to death because they had no way of obtaining food.

• In late June 1980 I travelled between Maubisse and Turiscai. The distance is about fifteen kilometres. On that journey I saw many dead people on the side of the road. Sometimes the body was alone, but in other places there were groups of bodies lying together. I can remember very clearly that there were ten bodies lying near a pond that was just off the road. I really cannot know exactly how many bodies I saw that day,but there would have been at least 65. I estimate that they had been dead about a week because they still had flesh on them despite the fact that they had been lying in the open. Many of the bodies were very thin and some had sunken faces, indicating that they had died of starvation.

• I travelled through much of Bobonaro in 1978-79 and saw many starving people in Fatobesse, Hatolia, Atsabe, Letefoho, Aileu, Maubisse and elsewhere. In 1980 many were starving at Laleia, be Massin and Manatuto, although Manatuto was not as bad as the other places.

• After 1976 in Ermera there was no food, people had not been able to plant, we had only roots in water which we tried to make into a soup. As well the Indonesian soldiers swam in the water, which was our drinking water and many people refused or could not drink it after this happened.

12. HEALTH SERVICES.

THE FOLLOWING EXCERPTS ARE FROM A SUBMISSION MADE BY DR. PETER LYNCH AND SOME TIMORESE HEALTH WORKERS:-

• Indonesian troops committed atrocities from the first day of the full scale invasion. So many unarmed non-combatant civilians were killed that the bulk of the civilian population of Dili fled to the mountains in panic and fear for their lives. Thus during 1976, the civilian population of Dili was dramatically reduced.

This virtual forced evacuation of Dili was reflected in our experience in Dili hospital in 1976. Throughout 1976, and despite being the largest and most important hospital service in East Timor, Dili hospital almost exclusively served Indonesian soldiers.

During this period and particularly during 1976, hundreds and probably thousands of Indonesian soldiers were killed and wounded. Whilst Dili hospital was full of Indonesian military, this in no way represented all the injured. Several regular flights a week carried wounded Indonesian soldiers to military hospitals in Java. Timorese who fought with the Indonesians were also treated similiarly. Some very young Timorese were forced to carry weapons and were also seriously injured.

During 1976, military activity was mainly confined to the main town areas - so people in the interior (including those who had fled there from the main towns) were relatively unaffected by the war. During 1977, full scale bombardment and incendiary bombing occurred throughout rural areas of East Timor.

Thus from 1977 to 1979, thousands of people came down from the mountains seeking safety from Indonesian bombings, food (as food sources had been destroyed) and medical care. Dili hospital, which contained 200 beds, had between 800-1,000 patients at any time - mostly accommodated on the floor.

Providing health care at Dili hospital was very difficult. At the start of the invasion, Indonesian troops had damaged parts of the hospital and some nurses had been killed. There was a ratio of about 50 patients to 1 trained nurse - and many of the 50 would be critically ill. Shortages were rife. They were exacerbated by Indonesian nurses selling drugs to business people who had money to buy them. They also sold food.

Diseases of combined protein-calorie malnutrition were seen on a scale as never before, as well as specific diseases of dietary deficiencies: iron deficiency anaemia, pellagra and beri-beri. All these thousands of people also had Malaria, infectious diseases particularly gastroenteritis and T.B. and dehydration.

Even with high quality medical care, many of these people would have died. In the circumstances, they received some basic care - however many essentials such as Intravenous Fluids were not allowed to be used - these were reserved for Indonesian soldiers and Timorese politically favoured by the Indonesians. Most of the Timorese patients who arrived at Dili Hospital during 1976, 1977, 1978 in fact died. We believe the situation was similar, if not worse in other provincial towns.

Certainly, thousands of these people had died even before a "Biafralike crisis" was first publicly identified in September 1978, and thousands more had died before the Red Cross were allowed to return to East Timor in October 1979.

From our knowledge and experience, we do not believe that Geneva conventions were in any way observed. Injured civilians or Fretilin soldiers were often left in the bush. Persons believed to have been working for Fretilin that did get to the hospital were not given the same treatment as others. Generally, an armed guard stayed with them even if they were extensively injured. They were often beaten by Indonesian soldiers who had free access to hospital wards.

A further aspect of all this military activity and terror is the psychological effect of it on East Timorese people. This is something rarely mentioned. Virtually all East Timorese people have suffered psychological problems (sleep disturbances, nightmares disturbance of concentration, phobias) as a result of massive military activity since 1975 - and these are the ones who have been fortunate enough to escape with their lives.

13. DEATHS.

(THIS SUBMISSION CONTINUES)

In our experience, most people who live in East Timor believe that between 100,000 and 300,000 people have died in East Timor. This is based on their experience of how many people lived in a particular place before 1975 and how many are there now.

Consideration of population statistics has given rise to some controversy. However, the most detailed and objective analysis of the statistics concluded that the figure is between 133,000 and 217,000. A simple comparison of population statistics would give a figure of 150,000.

Whatever the figure there are 4 points we would like to make:

1. What has been described in this submission would be compatible with such estimates.

2. Such figures demand a moral response - human lives are not to be quantitated in a clinical way.

3. The scale of the loss of life is enormous and grossly underpublished (compare with Cambodia, Lebanon, Afghanistan etc.).

4. All these deaths are directly or indirectly a consequence of the Indonesian invasion.

(END OF EXTRACTS FROM HEALTH WORKER'S SUBMISSION)

AS ONE TIMORESE SAYS:-

• I could not say how many people have died in East Timor. I think it would be more than half of the population. The Bishop would know. I have written down some of the names of people that have died. The ones I can remember.

TO THIS PERSON'S SUBMISSION IS ATTACHED A TWO FOOLSCAP TYPED PAGE LIST OF THE NAMES OF 136 PEOPLE.

14. FEELINGS OF THE TIMORESE.

• About 98% of Timorese don't want the Indonesians, but the guns mean they have to say they do. If they said they didn't, they would either be punished, or killed and just disappear.

• People who come to Timor for only two or three days cannot understand all the things going on in Timor. They see only good things, which the Indonesians point out to them. They do not see the bad things, which the Indonesians have buried at the back. They do not understand all the evil which the Indonesians have done since the day of their arrival. Monsenhor Martinho is a subject of his own country, he has always lived in Timor. He understands very well the real things that are happening there, all the evil, which the Indonesians have inflicted on the Timorese. He, like all bishops, cannot lie and belittle the Holy See, to the face of all the other bishops. People should know which of the words are lies, when the Indonesians shut the hunger inside Timor, so that all the world will not know, especially everyone in Australia. In 1942, during the war, the Japanese killed many Timorese for helping the Australian soldiers. Now in this time of difficulty for Timor, Australian visitors unite their words with the Indonesians, making the people of Timor suffer even more, until they are entirely exterminated.

• The people of East Timor need only three things - food, freedom and medical care.

• The Timorese population are deeply angry at the outrages and barbarities which the Indonesians have done since their arrival, and still continue. The Indonesians have not done one thing to bring peace and contentment to the Timorese population, they feel they are foreigners in their own country.

• My ancestors have told me that Timorese provided a lot of assistance to Australian troops during World War 11. The Australian government has done nothing effective to help East Timor. I strongly object to Australians visiting East Timor and returning to say that everything the Indonesians are doing is okay. I know that the Indonesians organize things to give a good appearance. I know the East Timorese people are suffering and living in pain.

• All the Timorese, when they see the army passing on the road, they look at the sky or anywhere else, they don't want to look at their face. They don't even bother to listen to the radio, they can't hear the news they want to, and cannot be bothered to learn Bahasa. If it were a free country, they would eat the Indonesians alive. They feel they cannot do anything because the Indonesians can overpower them.

• Apodeti was the party that wanted integration, but what the Indonesians have done is so bad that some Apodeti people told me they hadn't realised the Indonesians were like that, but now it's too late.

• I feel very annoyed and ashamed of the people who have not spoken out about what Indonesia has done in East Timor, by not speaking they are helping Indonesia to cover-up. These irresponsible people do not want peace, they have no conscience, they only want to please others. I also feel pity for those people who have been irresponsible, in the future they will always be remembered badly.

• In recent years, many Javanese have come because it is crowded there, and many Timorese are dead. It is called "trans-migration". Perhaps in a few more years, there will be more Indonesians than Timorese in East Timor. The Indonesians might then get a majority vote for integration.